567 While farming is done by household slaves, all farm
422 products belong to the black Lolo master. This is so because even the slaves themselves are considered a part of the master's property. If there is more land than can be cultivated,
427 it can be rented out to white Lolo "subjects" who do not have
567 sufficient land of their own. The latter usually pay half of the produce as rent and keep the other half. Sometimes if the land is unusually fertile and productive, the landlord gets 60 per cent of the produce and the tenant 40 per cent. This ratio is somewhat similar to the agricultural system of the feudal period in China. The black Lolo can be compared to the feudal
564 lords, the household slaves to the serfs, and the "subjects"
567 to the tenants. Although economically self-supporting, the so-
466 called "subjects" are bound to the black Lolo by other ties and their status is not completely independent. During the busy farming season the black Lolo master could order his "subjects" to send one person from each family to help the household slaves in cultivation and harvest. The helpers are not paid by wage or otherwise recompensed. It is their obligation to work for their black Lolo master, who at most would only provide them with meals during their working period.

243 The main products of Lolo agriculture are corn and
567 buckwheat. Rice cultivation in wet fields is limited to the I-ch'ê Ho and Mei-ku Ho region and its yield is quite low. All the rice farming is done by Han-Chinese slaves as rice is not the indigenous culture of the Lolo, whose agriculture is still limited to dry land cultivation. Although its origin is not [64] known, there is no doubt that agricultural products provide the main source of food for Lolo families.

243 The routine of corn planting is a form of adaptation by the Lolo to the weather and natural environment. During late spring when the weather is warm, the Lolo start seeding. The seeds are planted on high mountain slopes in the third month of the lunar year, and on the plains in the fourth month. Before seeding, the Lolo farmers dig in the field small holes, in each of which are sown six or seven to a dozen or more seeds. These are wrapped with mud before they are worked into the soil. After seven or eight days they begin to sprout. The seedlings are examined for quality and only two are allowed to grow in each hole, the rest being pulled out. If there are less than two seedlings, the missing one will be replaced. Weeding begins a month later with both men and women working together in the field. After the weeds have been cleared, the field is fertilized with either dried cattle manure as in the Ta-liang Shan region or with fresh manure as in the Hsiao-liang